

# II Corinthians

## Chapter 6

A Literal Translaton  
With Notes

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*by*  
*Pastor V.S. Herrell*

THE SECOND LETTER OF  
PAUL THE APOSTLE TO THE

# Corinthians

## Chapter 6

A LITERAL TRANSLATION  
WITH TRANSLATION NOTES

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# INTRODUCTION

by  
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The Bible says that **“Jesus Christ is the same today, yesterday, and forever”** (Hebrews 13:8), and that the Everliving God does not change His position. **“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning”** (James 1:17). The antichrists seek to lower the norms and standards of truth, but God’s standard is the standard of perfection, and while men may change their norms and standards, God Almighty has not changed His standard of perfection.

Today, Christians are being asked to deny the truth of God’s Word, the Bible, and to deny their own eyes and call black white and white black. Woe to them who call evil good and good evil, and in so doing, they deny the laws of God written in nature and upon their hearts, as well as the Bible. Even animals will not violate God’s laws separating species unless forced to. The Judeo and Humanist Churches have forsaken the scholarship of their forefathers, and now ask a new generation to condemn their grandparents **“for the awful sin of prejudice and bigotry.”** The Bible, however, teaches clearly that God is a segregationist and so is His beloved Son. True Christians have not prejudged anything; the Bible has prejudged everything. Separatist Christians seek only to obey the judgments of a just and loving God, but through the latter generations, the

modernists, the humanists, and the Jews have taken control of our seminaries and Churches to impose an antichrist mentality upon this generation. They have perverted the original Greek in their English translations to make it conform to Humanist and Talmudic Jew philosophies.

It, therefore, becomes vitally important that we search the Scriptures in their Greek manuscripts and throw off the shackles of godless and dishonest men by finding out what the Bible really says.

In the following translation, you are provided with the King James version and a number indicating what word is being translated. That number corresponds with an identical number in the footnotes that gives the definition of the word translated, as well as the SRN (Strong's Reference Number) to allow you to do further research. This translation is presented in the interest of truth to aid the Bible student in studying the words of life, that they might be perfected in maturity and that they might be made complete and perfect by the Word of God, and especially for the purpose of determining the Lord Jesus Christ's and His Holy Apostles' positions on race-mixing. The Greek definitions quoted in the footnotes are from a variety of Greek scholars, including the *Liddell and Scott Greek Lexicon* (1846 Harper Brothers); *Thayer's Greek Lexicon* (Baker Book House); *Walter Bauer's Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments* (University of Chicago Press); *British Liddell and Scott Greek Lexicon*, (1974 Oxford); and *George Rick Berry's Greek Lexicon*, (Zondervan).

I want to make it abundantly clear that I personally have refrained from making the definitions any stronger, except where absolutely necessary, even though in many cases, I know for a



scientific fact, that there are synonyms of many of these words that provide more explicit racial understanding. However, these would truly be strong meat for the ignorant, and I have purposed in my heart to keep the stronger meat separate from the milk, that I might not cause a precious child of my Father to choke. Therefore, in this translation, I simply present the milk of the Word of the Most High God, believing it sufficient to break the shackles of deception and direct the believing kinsman to the cleansing Baptism of Fire.

Our purpose in publishing this explanatory translation is to encourage Bible study, primarily on the racial issues of the Bible, to point out how deceptive many of our most cherished English Bible translations really are – laced with romantic euphemisms and empty theological words that are designed only to lead away from the truth – and to allow the Bible student, based upon definitions provided by recognized scholars of the past, to make their own decisions and arrive at their own conclusions, as to God's teachings on racial purity and race-mixing, and thereby encourage and enable their own personal exegesis.

In these translations we have at best dealt superficially with the overall translations, to have dealt more accurately in the translating would have meant to have gone past the definitions provided by the recognized scholars we have quoted, although I personally know and believe that many of these past scholars' definitions are what I would call watered down and sugarcoated with a Humanistic Syrup. I have purposely endeavored to maintain our translation within the scope of the definitions provided.

I believe the open-minded reader will more than agree that the Bible case for racial segregation and the maintenance of purity of race is made very emphatically even by the scholars whom we have relied upon and quoted. Thus, I do not come asking anyone to believe me. I am just a simple old country preacher unworthy of the knowledge of Christ, but I am a God-called preacher, and I can read English, and I can read Greek, and no one has to be very intelligent to read Greek definitions from Greek lexicons of the past. However, what they do have to do is study, and when they do, they will find out that the modern so-called scholarship is the biggest lie and farce in the history of the world. I believe in the Power of the Word of the Most High God, and that it is sharper and more powerful than any two-edged sword. It turned the world upside down once, and it is God's will that it turn the world upright again. God's Word is perfect, at least in the Greek. What is needed at this time in history is disciples and students of the Word. The Word of God gives unshakable conviction of truth. It is persuasive, and men will not stand for decency and order until they quit following religious movements and get back to the pure Word of God. One of the definitions of the many words used to translate sin is "miss the mark" or "strayed from the straight path", and could just as easily be translated "out of line". People out of line with the Word of God are committing sin and, **"to them who knoweth to do good and doeth it not, to them that is sin."** My prayer is that men would know those whom God has appointed among them, and God does not give His Holy Spirit to men who contradict the teachings of Christ and His Apostles. The spirit of confusion and contradiction is the spirit of antichrist.

Although I have more than twenty years of diligent study of the Bible and relative disciplines, I do not ask you to believe me, but to believe your own recognized scholars, and most of all, to believe the precious Words of our Savior and of His Holy Apostles. My prayer for the spiritual Israel of God, the wonderful Anointed Nation of Christ, is that they will be like the faithful Bereans and search the Scriptures daily to see if these things be true, (Acts 17:10-11) and obey God, and study to show thyself approved, a workman that needeth not to be ashamed, rightly dividing the word of truth (II Tim. 2:15).

Thus, I pray that if you find these things to be true, you will obey the Living God and join the good fight of faith (I Tim. 6:12) in the Spirit of Separation, and most of all, **“Let God be true and every man a liar”** (Rom. 3:4), until we come unto the unity and the power of the Word of the Most High God. The road to victory is through being of one mind and one accord. There is only one place we can have a meeting of the minds and that is upon the precious Word of Jesus Christ, the Final Revelation of Aryan God to Aryan Man, and through the cleansing power of His Blood, for Christ has said I am the Way, the truth, and the life, and no man comes to the Father except by me (John 14:6). Christ alone is the Captain of our Salvation (Heb. 2:10), and He is the way to victory. “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matt. 5:48). Remember that Jesus said “I in them, and Thou in Me, that they may be made perfect in one” (John 17:23). And finally, remember the words of Paul: “And be not conformed to this world: but be ye transformed by

the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

# TRANSLATION

2CO 6:1    “We then, as workers together<sup>1</sup> with him, beseech<sup>2</sup> you also that ye receive<sup>3</sup> not the grace<sup>4</sup> of God<sup>5</sup> in vain.<sup>6</sup>”

2CO 6:1    *“And being also colaborers, we summons you not to receive the Favor of God in vain.”*

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<sup>1</sup> 4903-sunergeo: Liddell and Scott: “to work together with, to join or help in work, to cooperate with, assist, to receive aid, be helped.”

<sup>2</sup> 3870-parakaleo: Liddell and Scott: “To summon, to call as a witness, to call to, call upon, exhort, cheer, encourage.”

<sup>3</sup> 1209-dechomai: Liddell and Scott: “to take well, receive kindly, to accept hail, listen to, give ear to, approve, to except, bow to, submit to, to receive, graciously.”

<sup>4</sup> 5485-charis: Strong: “Gaciousness.” Liddell and Scott: “Favour, Grace, outward grace, beauty.”

<sup>5</sup> 2316-Theos: Liddell and Scott: “Deity, Divine Essence, God, same as Zeus.”

<sup>6</sup> 2756-kenos: Liddell and Scott: “empty, empty handed, the void of space, insane, empty, fruitless, vain, in vain, exhausted, void, destitute.”

2CO 6:3     “(For he saith, I have heard<sup>7</sup> thee in a time<sup>8</sup> accepted,<sup>9</sup> and in the day<sup>10</sup> of salvation<sup>11</sup> have I succoured<sup>12</sup> thee: behold, now is the accepted<sup>13</sup> time; behold, now is the day of salvation.<sup>14</sup>)”

2CO 6:2     *“For He says: ‘In an acceptable appointed time I heard you, and in a day of deliverance and preservation I helped you;’ Behold, now is the acceptable appointed time! Behold now is the day of deliverance and preservation!”*

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<sup>7</sup> 1873-epakouo: Liddell and Scott: “to listen, attend to, to hear, to listen to, take note of, to listen to, attend, obey.”

<sup>8</sup> 2540-kairos: Liddell and Scott: “strictly the right measure, the right proportion, measure, proportion, fitness, fit measure of time, the right point of time, a time appointed, fixed particular time, at the right or proper time, season.”

<sup>9</sup> 1184-dektos: Liddell and Scott: “received, to be received, acceptable.”

<sup>10</sup> 2250-hemera: Stong: “day.”

<sup>11</sup> 4991-soteria: Liddell and Scott: “a saving, deliverance, means or way of safety, safeguard, security for possession, guarantee for safe keeping of.” Thayer: “deliverance, preservation, safety, salvation.”

<sup>12</sup> 997-boetheo: Liddell and Scott: “to assist, succor, come to the rescue.”

<sup>13</sup> 2144-euprosdektos: Liddell and Scott: “acceptable.”

<sup>14</sup> 4991, Same as Before, # 11.



**2CO 6:3    “Giving<sup>15</sup> no offence<sup>16</sup> in any thing, that the ministry<sup>17</sup> be not blamed:<sup>18</sup>”**

**2CO 6:3    *“Let us not give offence in anything, that the ministerial office may not be blamed,”***

**2CO 6:4    “But in all things approving<sup>19</sup> ourselves as the ministers<sup>20</sup> of God, in**

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<sup>15</sup> 1325-didomi: Liddell and Scott: “give present, give freely, to grant assign.”

<sup>16</sup> 4349-proskope: Liddell and Scott: “offence.” Bauer: “an occasion for taking offence, or a misstep.” Occasion to brake ranks, get out of step. V.S.H.

<sup>17</sup> 1248-diakonia: Liddell and Scott: “the office of diakonos, serving, business, a ministering, ministration, attendance on a duty, ministry, deaconship, a body of servants or attendants, instruments of service.”

<sup>18</sup> 3469-momaomai: Liddell and Scott: “to find fault with, blame.”

<sup>19</sup> 4921-sunistao: Liddell and Scott: “To place or set together, to associate, unite, band together, to unite, into union with, to win, acquire, to put together as a whole, to compose create, form, frame, to bring into order, appoint, arrange, to bring together as friends, to introduce or recommend one to another, to stand together, to meet assemble, to stand one’s ground, to be connected or allied.”

<sup>20</sup> 1249-diakonos: Liddell and Scott: “a servant, waiting-man or woman, minister, a messenger, a minister of the church, a deacon, deaconess, serving, serviceable, one who is dusty from running, one who sleeps in the dust and ashes, one who has to do with dust and dirt.”



**much patience,<sup>21</sup> in afflictions,<sup>22</sup> in necessities,<sup>23</sup> in distresses,<sup>24</sup>**

2CO 6:4 *“But in everything banding together ourselves as God’s servants, in great tenacious resistance, in oppressions, in coercions, in limitations,”*

2CO 6:5 **“In stripes,<sup>25</sup> in imprisonments,<sup>26</sup> in tumults,<sup>27</sup> in labours,<sup>28</sup> in watchings,<sup>29</sup> in fastings;<sup>30</sup>”**

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<sup>21</sup> 5281-hupomone: Liddell and Scott: “a remaining behind, a holding out under, patience under, the sword’s power to sustain blows, giving way to ill doing in others, or giving a loose to it in one’s self.”

<sup>22</sup> 2347-thlipsis: Liddell and Scott: “a pressing, pressure, oppression, affliction.”

<sup>23</sup> 318-anagke: Liddell and Scott: “force, constraint, necessity, perforce of necessity, forcibly, by force, natural want or desire, fate, decree, actual force, violence, punishment, bonds, to apply compulsion, to coerce, bodily pain, anguish, suffering, distress, the tie of blood, relationship, kindred.”

<sup>24</sup> 4730-stenochoria: Liddell and Scott: “narrowness of space, a confined space, straits, difficulty of passing the river, scantiness.”

<sup>25</sup> 4127-plege: Liddell and Scott: “a blow, stroke or shock, a wound, a stroke by lightning, a beating or fighting, battle, battle with clubs, a blow, stroke, plague, defeat, loss.”

<sup>26</sup> 5438-phulake: Bauer: “guarding, the place of guarding, prison, throw someone into prison. Liddell and Scott: “a watching or guarding, keeping watch or

2CO 6:5     *“In beatings, in imprisonments, in anarchy, in weariness of pain, in guarding, in fastings.”*

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guard, guard or watch, a guard or garrison, a watch, station, post.”

<sup>27</sup> 181-akatastasia: Liddell and Scott: “a being, state of disorder, anarchy, tumult, confusion, unsteadiness.”

<sup>28</sup> 2873-kopos: Liddell and Scott: “a striking, beating, toil an trouble, suffering, the pain of a disease, toil weariness.”

<sup>29</sup> 70-agrupnia: Liddell and Scott: “sleep-lessness, waking, watching, a time of watching.”

<sup>30</sup> 3521-nesteia: Liddell and Scott: “a fast.”

2CO 6:6    **“By pureness,<sup>31</sup> by knowledge,<sup>32</sup> by longsuffering,<sup>33</sup> by kindness,<sup>34</sup> by the Holy<sup>35</sup> Ghost,<sup>36</sup> by love<sup>37</sup> unfeigned,<sup>38</sup>”**

2CO 6:6    *“In pureness, in knowledge, in forebearance, in uprightness, in the Mentality of Separation, in unpretended honourable brotherly love,”*

2CO 6:7    **“By the word<sup>39</sup> of truth,<sup>40</sup> by the power<sup>41</sup> of God, by the armour<sup>42</sup> of**

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<sup>31</sup> 54-hagnotes: Liddell and Scott: “purity, chastity.”

<sup>32</sup> 1108-gnosis: Liddell and Scott: “inquiry, esp. of a judicial kind, a knowing, knowledge, deeper wisdom, acquaintance with, a knowing, recognising, fame, credit.”

<sup>33</sup> 3115-makrothumia: Liddell and Scott: “long-suffering, forbearance.”

<sup>34</sup> 5544-chrestotes: Liddell and Scott: “usefulness, goodness, goodness, excellence, honesty, uprightness.”

<sup>35</sup> 40-hagios: Liddell and Scott: “sacred, holy, pious, pure, holy of holies.”

<sup>36</sup> 4151-pneuma: Liddell and Scott: “the air we breath, breath, the breath of life, ghost, breathing respiration, spirit, feeling, the scent, the breathing.”

<sup>37</sup> 26-agape: Strong: “love.” Liddell and Scott: “love, brotherly love, the love feasts.” Respect of natural order, love and respect for species, love of kind, love of race, honorable love, community love, social respect. V.S.H.

<sup>38</sup> 505-anupokritos: Liddell and Scott: “undisguised, without dissimulation.”

<sup>39</sup> 3056-logos: Strong: “topic, reasoning, computation.” Liddell and Scott: “the word or outward form by which the inward thought is expressed and

righteousness<sup>43</sup> on the right<sup>44</sup> hand and on the left,<sup>45</sup>

2CO 6:7 *“In the Word of Truth, in the authority of God, through the weapons of justification in the right hand and in the left,”*

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made known, the inward thought or reason itself. A saying, speaking, that which is spoken.”

<sup>40</sup> 225-aletheia: Strong: “Truth.” Liddell and Scott: “Opposition to a lie, a appearance, to tell the whole truth, truth, reality, very truth, according to truth and nature, excellence, perfection.”

<sup>41</sup> 1411-dunamis: Liddell and Scott: “power, might, strength, outward power, influence, authority.”

<sup>42</sup> 3696-hoplon: Liddell and Scott: “a tool, implement, ropes, implements of war, arms, harness, armour, weapon, shield, arms, men-at-arms.”

<sup>43</sup> 1343-dikaiosune: Strong: “equity, justification.”

<sup>44</sup> 1188-dexios: Liddell and Scott: “on the right hand, or side.”

<sup>45</sup> 710-aristeros: Liddell and Scott: “left, on the left, on the left hand.”

**2CO 6:8    “By honour<sup>46</sup> and dishonour,<sup>47</sup> by evil report<sup>48</sup> and good report:<sup>49</sup> as deceivers,<sup>50</sup> and yet true;<sup>51</sup>”**

*2CO 6:8    “Through notoriety and public stigma in the loss of civil rights; through slanders, and euphemism - as impostors and yet unconcealed and true;”*

**2CO 6:9    “As unknown,<sup>52</sup> and yet well known;<sup>53</sup> as dying,<sup>54</sup> and, behold,<sup>55</sup> we live;<sup>56</sup> as chastened,<sup>57</sup> and not killed;<sup>58</sup>”**

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<sup>46</sup> 1391-doxa: Strong “glory, apparent, dignity, glorious, honour, praise, worship.”

<sup>47</sup> 819-atimia: Liddell and Scott: “disesteem, dishonour, disgrace, slight, dishonour done to one, a public stigma, a loss of civil rights, whether total or partial.”

<sup>48</sup> 1426-dusphemia: Liddell and Scott: “vile, abominable language, words of ill-omen, lamations, blasphemy, slander, ill fame, obloquy.”

<sup>49</sup> 2162-euphemia: Liddell and Scott: “the use of words of good omen, abstinence from inauspicious language, the use of a euphemism, mild words for bad things.”

<sup>50</sup> 4108-planos: Bauer: “Leading astray, deceitful, deceiver, impostor, considered impostors.” Liddell and Scott: “Leading astray, cheating, deceiver.”

<sup>51</sup> 227-alethes: Liddell and Scott: “unconcealed, open, true.”

<sup>52</sup> 50-agnoeo: Strong: “not to know through lack of information or intelligence.”

<sup>53</sup> 1921-epiginosko: Liddell and Scott: “to look upon or at, witness, behold, to recognise, know again, to find

2CO 6:9     *“As unknown and yet well known;  
as being publicly sentenced to die away, and  
yet - behold, we live!; as castigated and not  
killed;”*

2CO 6:10    **“As sorrowful,<sup>59</sup> yet always  
rejoicing;<sup>60</sup> as poor,<sup>61</sup> yet making many**

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out, discover, detect, to become conscious of, come to a sense of, to come to a judgement, decide, to esteem, honour.”

<sup>54</sup> 599-apothnesko: Liddell and Scott: “to die off, die away, to die, be dying, to be put to death by public sentence, to be dead.”

<sup>55</sup> 2400-idou: Liddell and Scott: “lo! behold! see there!”

<sup>56</sup> 2198-zao: Liddell and Scott: “to live, breathe, alive, to live on, to be in full life and strength, to be fresh, to abide.”

<sup>57</sup> 3811-paideuo: Liddell and Scott: “to bring up, rear a child, to train or teach, to educate in, to be taught, a man of education, one who is versed in a science or art, to chasten, discipline, to chastise, punish.”

<sup>58</sup> 2289-thanatoo: Liddell and Scott: “to put to death, slay, murder, to mortify, to condemn, to put to death.”

<sup>59</sup> 3076-lupeo: Liddell and Scott: “to give pain to, distress, grieve, annoy, to harass, annoy, to be sad, to be grieved.”

<sup>60</sup> 5463-chairo: Liddell and Scott: “To rejoice, be glad, to be delighted in pleasure, to delight in like love.”

<sup>61</sup> 4434-ptochos: Liddell and Scott: “poor, one who crouches, or cringes, a beggar.”

**rich;<sup>62</sup> as having nothing,<sup>63</sup> and yet possessing<sup>64</sup> all things.”**

2CO 6:10 *“As grievously harassed and yet always rejoicing; as poor, but yet enriching many; as having nothing, yet possessing all things.”*

2CO 6:11 **“O ye Corinthians, our mouth<sup>65</sup> is open<sup>66</sup> unto you, our heart<sup>67</sup> is enlarged.<sup>68</sup>”**

2CO 6:11 *“Our mouth is opened to you, Corinthians, our heart has been made broader.”*

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<sup>62</sup> 4148-ploutizo: Liddell and Scott: “to enrich, to deck out, gladden.”

<sup>63</sup> 3367-medeis: Liddell and Scott: “not even one, no one, none, mere nothing, a nobody, simply nothing, a useless or worthless person.”

<sup>64</sup> 2722-katecho: Liddell and Scott: “to have in possession, to have in one’s power, seize, to hold on, last, persevere in, to prevail, to hold, contain.”

<sup>65</sup> 4750-stoma: Liddell and Scott: “the mouth.”

<sup>66</sup> 455-anoigo: Liddell and Scott: “to open.”

<sup>67</sup> 2588-kardia: Thayer: “heart.”

<sup>68</sup> 4115-platuno: Liddell and Scott: “to make broad, widen, extend, to open wide, to talk big of one’s self.”



**2CO 6:12 “Ye are not straitened<sup>69</sup> in us, but ye are straitened<sup>70</sup> in your own bowels.<sup>71</sup>”**

*2CO 6:12 “You are not limited in us, but you are limited in your deep emotions.”*

**2CO 6:13 “Now for a recompence<sup>72</sup> in the same, (I speak<sup>73</sup> as unto my children,<sup>74</sup>) be ye also enlarged.<sup>75</sup>”**

*2CO 6:13 “Now as repayment for the same, - I speak as unto my children - broaden yourselves.”*

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<sup>69</sup> 4729-stenochoreo: Liddell and Scott: “narrowness of space, a confined space, straits, difficulty of passing the river, scantiness.”

<sup>70</sup> 4729, Same as Before, #69.

<sup>71</sup> 4698-splagchnon: Liddell and Scott: “the inward parts, the bowels, heart, the seat of feelings, affections, man’s true nature.”

<sup>72</sup> 489-antimisthia: Liddell and Scott: “a reward, or requital.”

<sup>73</sup> 3004-lego: Liddell and Scott: “Lay, lie, to lay asleep, to put to bed, to lay among, to recount, tale, relate.”

<sup>74</sup> 5043-teknon: Liddell and Scott: “That which is born or produced, bearn, a child whether son or daughter, my son my child.”

<sup>75</sup> 4115-platuno: Liddell and Scott: “to make broad, widen, extend, to open wide, to talk big of one’s self.”

2CO 6:14 **“Be<sup>76</sup> ye not<sup>77</sup> unequally yoked together<sup>78</sup> with unbelievers:<sup>79</sup> for what fellowship<sup>80</sup> hath righteousness<sup>81</sup> with**

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<sup>76</sup> 1096-ginesthe: Liddell and Scott: “to become, to happen, to be born, to be by birth, or to have become so, to be born, to have arisen.” Through birthing, by giving birth. V.S.H. See Notes.

<sup>77</sup> 3361-me: Liddell and Scott: “not.”

<sup>78</sup> 2086-heterozugeo: Liddell and Scott: “To be yoked with an animal of other kind.” From 2087-heteros: Liddell and Scott: “The other, one of two, other, strange.” Thayer: “another, one not of the same nature, form, class, kind; different.” And from zugeo which means to yoke or join. 2086-heterozugeo: Thayer: “yoked with a different yoke, of the union of beasts of different kinds, to come under an unequal yoke, to be unequally yoked, to have intercourse with idolaters.” See Notes.

<sup>79</sup> 571-apistos: Opposite of 4103-pistos: Liddell and Scott: “faithful, trusty, true, believed trusted, thought trusty, deserving belief, persuasive, credible, in a trustworthy manner, persuasively, in a disposition to believe.”

<sup>80</sup> 3352-metochē: Liddell and Scott: “a sharing, communion, partaking.” Thayer: “a sharing, communion, fellowship.”

<sup>81</sup> 1343-dikaiosune: Strong: “equity, justification.” Thayer: “the state of him who is such as he ought to be, the condition acceptable to God, integrity, virtue, purity of life, uprightness, correctness in thinking, feeling and acting, beneficence, the state acceptable to God, which becomes a sinner’s possession through that faith by which he embraces the grace of God offered him in the expiatory death of Jesus Christ.”

**unrighteousness?<sup>82</sup> and what communion<sup>83</sup>  
hath light<sup>84</sup> with darkness?<sup>85</sup>**

2CO 6:14 *“Do not through birthing become unequally yoked with those of a different race and nature or with unbelievers. For what communion does the law abiding have with law breakers? And what sexual intercourse does light have with darkness?”*

2CO 6:15 **“And what concord<sup>86</sup> hath Christ with Belial? or what part<sup>87</sup> hath he that believeth<sup>88</sup> with an infidel<sup>89</sup>?”**

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<sup>82</sup> 458-anomia: Liddell and Scott: “lawlessness, lawless or unjust conduct.”

<sup>83</sup> 2842-koinonia: Liddell and Scott: “com-munion, community, intercourse, esp. sexual intercourse, hence, belonging to, fitted for, or inclined to communion, communicative, social, sociable.” See Notes.

<sup>84</sup> 5457-phos: Liddell and Scott: “light.”

<sup>85</sup> 4655-skotos: Liddell and Scott: “darkness.”

<sup>86</sup> 4857-sumphonesis: Liddell and Scott: “an agree together, unison.”

<sup>87</sup> 3310-meris: Liddell and Scott: “a part, portion, share, the share, a share received, advantage, aid, a part division, class, a party.”

<sup>88</sup> 4103-pistos: Liddell and Scott: “faithful, trusty, true, believed trusted, thought trusty, deserving belief, persuasive, credible, in a trustworthy manner, persuasively, in a disposition to believe.”

<sup>89</sup> 571-apistos: Opposite of 4103-pistos: Liddell and Scott: “faithful, trusty, true, believed trusted, thought trusty, deserving belief, persuasive, credible, in a

2CO 6:15 *“And what agreement do the Anointed have with Belial? Or what part does a believer have with a nonbeliever?”*

2CO 6:16 **“And what agreement<sup>90</sup> hath the temple<sup>91</sup> of God with idols?<sup>92</sup> for ye are the temple of the living<sup>93</sup> God; as God hath said, I will dwell<sup>94</sup> in them, and walk<sup>95</sup> in them; and I will be their God, and they shall be my people.<sup>96</sup>”**

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trustworthy manner, persuasively, in a disposition to believe.”

<sup>90</sup> 4783-sugkatathesis: Liddell and Scott: “agreement, approval.”

<sup>91</sup> 3485-naos: Liddell and Scott: “house or dwelling, the dwelling of a God, a temple, the inmost part of a temple, the cell.”

<sup>92</sup> 1497-eidolon: Liddell and Scott: “a shape, figure, image, disembodied spirits, a vision, fancy, vision of the mind, an idle, false god.”

<sup>93</sup> 2198-zao: Liddell and Scott: “to live, breathe, alive, to live on, to be in full life and strength, to be fresh, to abide.”

<sup>94</sup> 1774-enoikeo: Liddell and Scott: “to dwell in, to inhabit.”

<sup>95</sup> 1704-emperipateo: Liddell and Scott: “to walk about in, to tarry among, to dwell on, discuss, to trample on, spurn.”

<sup>96</sup> 2992-laos: Liddell and Scott: “the people, a body politic, the soldiery, troops, men, people, soldiers, subjects.”

2CO 6:16 *"And what agreement does a house of God have with idols? For you are a house of the Living God, even as God said, "I will dwell in them, and walk among them and I will be their God, and they will be My people."*

2CO 6:17 **"Wherefore come out from among<sup>97</sup> them, and be ye separate,<sup>98</sup> saith the Lord, and touch<sup>99</sup> not the unclean thing;<sup>100</sup> and I will receive<sup>101</sup> you,"**

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<sup>97</sup> 3319-mesos: Liddell and Scott: "middle, in the middle."

<sup>98</sup> 873-aphorizo: Liddell and Scott: "to mark off by boundaries, strictly of land, property marked out, to mark out, determine, define, to lay down determinately, to part off, lay aside, except, distinguish, distinct bounds, to separate from, to cast out of the society of N.T., to bring to an end, finish, to carry out of the boundaries, carry off."

<sup>99</sup> 680-haptomai: Liddell and Scott: "to engage in, overtake, to have intercourse with." Bauer: "to touch, take hold of, someone, of intercourse, touching." See Notes.

<sup>100</sup> 169-akathartos: Liddell and Scott: "unclean, uncleaned, filthy in body, or mind, unpurified, unatoned, not fit for cleansing." Bauer: "impure, unclean, impure things, impurities of vices." Its opposite is katharos: Liddell and Scott: "clean, pure, spotless, unsoiled, clear, open, clear, free from, honourable, pure, unmixed, bright, clear, genuine, unadulterated, without blemish in its kind, spotless." See Notes.

<sup>101</sup> 1523-eisdechomai: Liddell and Scott: "to take into or in, to receive, admit."

2CO 6:17 *“Because of this, come out from among them, and separate, mark off your boundaries and cast them out of your society, and do not have sexual intercourse with an adulterated mongrel; and I will receive you.”*

2CO 6:18 **“And will be a Father<sup>102</sup> unto you, and ye shall be my sons<sup>103</sup> and daughters,<sup>104</sup> saith the Lord<sup>105</sup> Almighty.<sup>106</sup>”**

2CO 6:18 *“And I will be a father to you, and you will be sons and daughters to Me, says the Master Omnipotent.”*

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<sup>102</sup> 3962-pater: Liddell and Scott: “father.”

<sup>103</sup> 5207-huios: Liddell and Scott: “a son.”

<sup>104</sup> 2364-thugater: Liddell and Scott: “a daughter, girl, maiden, a maid-servant, slave.”

<sup>105</sup> 2962-kurios: Liddell and Scott: “Ruling, governing, having power or authority.”

<sup>106</sup> 3841-pantokrator: Liddell and Scott: “omnipotent.”



# TRANSLATION NOTES

## Note 1: σωτηρια-soteria

Regarding the word σωτηρια (soteria). The word carries both the meanings of deliverance and preservation. In this case we have a clear example of the inadequacy of the English language and the difficulty lies in finding accommodating language to express the total concept. We have chosen to translate σωτηρια (soteria) by the use of both words. Thus, rendering the word σωτηρια (soteria) as 'deliverance and preservation'. I personally find both English words quiet acceptable, but yet neither sufficient for completely conveying the connotation in the context. For it is a certainty that the operation of the Holy Spirit of Truth and His wonder working power of the renewing of the mind and His beckoning call to resurrection from the grave of death unto the resurrection of everlasting life in Christ Jesus our Saviour, is indeed a deliverance, totally and completely from the power of Satan, both spiritual and manifest.

Yet, while it is the common experience in the common faith to experience the deliverance to the Spirit of Truth from the power of the illusions of Satan and his agents, it does not necessarily convey the ongoing work of the operation of the Spirit of Truth. We therefore are, at the same time, delivered and preserved in a repeated cycle of living faith each and every day of salvation. Moreover, the context of the chapter under question calls forth the idea of a preserving through truth, or better said through the apprehension of truth and emphasizes the physical,



as well as, the spiritual, the racial, as well as, the mental. It is my firm belief that Separatist Primitive Christianity demands a fulfillment of all principles simultaneously on both planes. Yet the emphasis in the context appears to be upon the priority of the preservation of the unique vessel for the purpose of the destiny to which it was intended. Simply put, if there is no preservation of a racial vessel endowed with the unique capacity to house the indwelling mind of God, then God has no agents to effect the experimental environment. Thus, the importance of the container is stressed without denying the ongoing work of the Holy Spirit of Truth in the context, through the employment of both words. By this means we are able to capture the complete thought, although the use of preservation alone implicitly demands a previous deliverance.

## Note 2: νηστεια–nesteia

This article is in regards to the word νηστεια (nesteia) which I originally translated in my preliminary work as malnutrition. While it is true that internal Biblical evidence demands the translation to be fasting, and that this is the use of the Greek word in every occurrence both in the Septuagint and in the New Testament, and to go beyond this usage would be to seek out extra-biblical evidence, I am still at this time convinced that Paul's reference to fast was not necessarily of a voluntary nature. I derived this connotation from the context of the Greek and the fact that Paul is enumerating a number of negative concepts. I do not disagree that Paul is bringing forward the idea that he and other Christians went without food or

proper nourishment for undetermined periods of time. However, I do dispute the fact that this lack of nourishment or failure to take nourishment was of a voluntary nature connoting a personal preference of choice, but was rather a choice of necessity. In addition to this the word 'fasting' carries a number of unjustifiable religious connotations that do not appear to be applicable in the context. Here we are faced with the issue of analyzing the determining factors or motivation for the fasting. Paul's use of the Greek is quiet correct, for we find the word νηστεία (nesteia) does indeed carry the connotation of voluntary fasting. If we are to understand his usage of the word to mean that he and other believers voluntarily for the cause of Christ suffered to go without food or to be malnourished, then we would come closer to understanding Paul's usage of the word. The concept of fasting cannot be separated from motivational actions. On the other hand, if we analyze the historic circumstances of the Church of Jerusalem and elsewhere, then we find the Herodian government enforcing policies of murdering and imprisoning as many Christians as possible. And it is a Biblical fact that the Church of Jerusalem could not have survived economically without aid from other Churches.

Thus, starvation and deprivation of ways and means of providing for food was historically a weapon used by the Herodian government, as well as, all other despotic antiChrists to liquidate the Christian population. I believe that the context implies existence of the latter motivation. Thus, while it is true that the Christians voluntarily chose to suffer malnutrition for the sake of the cause of the Aryan race, at the same time, **it was a condition that was endured rather than chosen**, and while it

was fasting it was not voluntarily fasting in the religious sense, which raises the connotation of the deadly warfare of the antichrist. I think it most unfortunate that the Greek authorities, on which I am forced to rely, have not sought to set a more expanded precedence for the definition of the word νηστεία. Like so many other Greek words, the inadequacy for translation lies not in the Greek, but rather with the inadequacy of the English language. Thus, there is in truth no single English word to truly translate the concept before us. Upon reflection, I am forced to agree that malnutrition is indeed inadequate to capture the true and complete thought, yet it comes closer to the endurance of going without food or depravation in the apostolic experience. It is clear to me, that the 'Greek authorities' have not paid attention to the historical circumstances or the time in which Paul employed the word. I am personally convinced, that in time, my views will be more than vindicated when we have had time to further develop the etymology of νηστεία, and thereby find language to distinguish between voluntary and involuntary fasts.

### Note 3: πνευμα—pneuma

Regarding πνευμα. The word πνευμα (pneuma) has been translated herein *mentality* primarily for linguistic and communicative reasons. It falls to me to set forth a few clarifying remarks that we hope will gender to a greater maturity and understanding on the part of the people of God. The student of the Bible, in Greek, should remain aware that it is the opinion of some that πνευμα (pneuma) should be translated on all occasions as *wind*, and/or *breath*,

and or *breath of life*. The word πνευμα (pneuma) does in fact carry this literal meaning. It seems clear that at the time of its usage it carried little more meaning than the power of the Living God connoting a psychokinetic connection sometimes explained as an energizing electrical power between the Heavenly Father and the sons of the Living God. It was the power and mechanics understood for the transference of the heavenly mind into chosen vessels with receiving capacity. The Scriptures explain that power to be the very mind or *mentality* of God indwelling in the physical bodies or mentality of His people. In other words, to have the Holy Spirit was to have the mind or *mentality* of God bodily abiding, in the believer. From the second to the fourth centuries, the great influence of the mystery cults and the adoption of their terminology, in reference to the mystical power that brought them to frenzy, as well as their language for the Eucharist or the Lord's Supper and baptism, has invariably caused a mystical and romantic connotation to be attached to the word πνευμα (pneuma) in translating it as *spirit*.

This was continued by Jerome in the Vulgate and continued by the early English translators under the influence of the Masoretes and Talmudic Jews; and has therefore altered the perceptual expectations of the religious to such an extent that modern practices of religion are little more than new versions of the practices of the Humanistic mystery cults of Babylon, Greece, and Egypt, and later Rome. To the apostolic believer, to be endowed with the "Holy Spirit" was to have in possession the very mind of Yahveh the Everliving God, the God of Abraham, Isaac, and Jacob. It carried the primary connotation of having the right belief system according to the

scriptures, and specifically in accordance with the divine mandates set forth therein as well as the laws of nature.

For the first century Christians the scripture was the Septuagint and the interpretation of it by the teachings of Christ and His Holy Apostles whose emphatic statements of belief and policy defined in absolute terms what it meant to have the Holy Spirit. To have the Holy Spirit was to be in line with and keeping the laws of the God of Israel or **as Paul calls it, the Law of the Spirit, that is to say the law of the Mind of God.** In other words, the Holy Spirit was not thought of as a demigod or a lesser god, nor as an individual personality, but rather as the **power** of God. And for this reason it was compared to the wind, as illustrated in John 3 by Jesus the Christ. It was the power that inbreathed on man and energized him when he was called from the grave of death, the kingdom of hell and darkness, but it was not a phantom nor a ghost for the Holy Spirit could not be seen. Its power was only felt. And its effects comprehended only by its presence. It was like the wind, or air set in motion by breathing. But the apostolic usage expands the use of the word to a more specific connotation as it is used in conjunction with *vous* (nous), or mind. Paul uses the words "Spirit of your mind" in reference to individual believers connoting the fact that this wind of life has its presence in the mind. Moreover, Paul speaks of the wind (*ανεμος* [anemos]) of doctrine and cautions believers not to believe counterfeit winds of doctrine, bringing forth the idea that the enemy stirs the wind and blows upon believers just as does the Wind of God. Paul also declares in Romans 7:14, "For we know that



the law is spiritual" or πνευματικός (pneumatikos). Paul also declares "But a natural man does not receive the things of the πνεύματος (pneumatos) of God, for they are foolishness to him, and he is not able to know, because they are πνευματικός (pneumatikos) discerned."

Paul describes the spirit of Satan as the prince and power of the air. I therefore prefer the above terms, first because they are most literal, and secondly because they leave little room for romanticism. To have the indwelling spirit of the Living God is to be Anointed, and to be Anointed is to have the Mind and thoughts of God indwelling in our foreheads, that is in our νοῦς (nous) or mind. To have the mind of God is to think like God, to have the same standards and beliefs and judgments. It is to be of the same mind on all matters as our heavenly Father. The mechanics of such an indwelling requires only the individual believer to believe God, under the qualification of verification by scripture. Unfortunately, the word belief carries far more than simple intellectual assent or agreement. It also carries the connotation of trust and obey. Trust is to obey. Trust and obey is to believe. Faith without works is dead, being alone. Moreover, I believe that much understanding is lost specifically in the account of Christ breathing upon his disciples, especially in the area of the mechanics of faith to faith. Moreover, talking oneself into a religious estate of mind, regardless of how good one may feel emotionally, has nothing at all to do with being in possession of the Holy Spirit of the Most High God. To have the Mind of God is to think like God and to have the judgments of God. This is not achieved through emotionalism or romantic religious ideas. But only through the

renewing of the mind through the study of God's word, learning God's teachings and judgments, and then living according to the law of the Spirit of the Most High God. This then is the primary principle of what it means to be Anointed with the Spirit or the Mind of God. This is not to say that genuine emotional peace and tranquility and true sanity will not accompany the attainment of being in agreement with the Most High. For certainly we know that there is a peace that passes understanding for those whose hearts and minds have received the renewing.

But this principle rather illustrates the priorities of the renewing. The heart of man or καρδία (kardia) is spoken of in three ways. On some occasions it is said to be the seat of man's intellect. In other times it is said to be the seat of his emotions. On other occasions it is spoken of as the seat or place of his will. The great burgeoning question is, "Which comes first in the renewing?" Do we surrender first our emotions, then follow our will and intellect? Do we surrender first our will and, then follow with our emotion and intellect? Religionists, both sincere and false have manipulated this question in a variety of ways, yet the answer is so simple that a child can understand it. For the God of the Bible in His embodiment as the living Anointed One has told us "that thou shalt love the Lord thy God with all thy heart and all thy mind and all thy body." We surrender all to our Master. For if we hold back to be a double minded man, unstable in all our ways, and we refuse to surrender any part of our being that is due our God, creator and former, and only Master, then we have not truly believed in His authority or in His name. Men may lie to themselves



and each other, but when they look into the perfect mirror of the Word of the Most High God, they will see themselves in the reflection of His word as they really are. They will come face to face with the judgments that have been made from the foundation of the earth by a Living God, and if they have held back any portion of themselves that is due to their Master they may expect the same fate as Ananiah and Sapphira.

Men may say that they believe God and that they are filled with the Holy Spirit, but if their belief system contradicts the expressed teachings of the Word of God, in its original autographs, not only do they have the wrong Holy Spirit, but they have made themselves a blasphemer of the doctrines of Christ and an enemy of the Almighty, Everliving God, Yahveh. I do not believe that the principle of right thinking as defined by the Word of God can be compromised, for it is the very standard of sanity. It is to be Anointed. It is to be empowered and in possession of the Holy Spirit.

In conclusion, I think it important that we breath upon the people the Spirit of Truth, and that the people inhale that breath of life, and that the words, concepts and ideas of the word of God, objectively verified by the word of God make its way into the deep dark recesses of the mind with its burning and illuminating power to destroy all alien words, concepts, and ideas of the adversary, for this is the mechanics of the renewing of the mind, and this renewing in its summation and totally is the anointing. If we do not hold to the explicit facts stated in scripture, then we open the door to insane Talmudic Jews and their converts to claim that they have the anointing. I cannot emphasize this matter in any stronger terms, for if Paul had not had this

clear understanding of the mechanics of faith, he would not have included the great Scythian nation, who as we know were the most adamant racists of their day as law keepers, and by implication men who had the mind of God abiding.

Moreover, if we do not call the enemy on this issue and sever them in half with the sword of truth, Aryan men and women will never come to understand that the great German Faith Movement prior to WWII was built upon the possession of the Holy Spirit of our Heavenly Father. Finally, if a man says that he has the Holy Spirit, let him keep the racial laws, and support the racial laws of our God. This then is the issue before us.

#### Note 4: γινεσθε—ginesthe

Regarding SRN 1096-γινεσθε (ginesthe): Liddell and Scott: "to become, to happen, to be born, to be by birth, or to have become so, to be born, to have arisen." In this context we find the word γινεσθε (ginesthe) which is translated as 'become' in the KJV which we have translated 'through birthing'. This word is a derivative of γινεσθαι (gignesthai) under which a considerable number of derivatives are placed. Some scholars include γένος (genos), while others disagree. In plane language, under this definition falls a cluster of words similar, yet differing. It is clear to me that the wide range of disagreement indicates that the scholars have, as of yet, not totally determined the full meaning and for these reason they lump a considerable number of concepts under the same catch-all category. This presents considerable opportunity for the humanist agents to manipulate the definitions.

Under these conditions persuasive arguments may be made to either side of an issue. But what is agreed upon is that the word in context, γινεσθε (ginesthe), according to its usage, (by this I mean according to the words that it is used in conjunction with) greatly determines the connotations it takes on within the sentence structure. It is a word whose coloring is determined by what word it is used in conjunction with. This is very difficult to convey in English, and while it is true that the primary usage of the word is 'be' or 'become', nevertheless, when it was used in conjunction with 'becoming unequally yoked' there is an implied question created. How are we not to become unequally yoked? And while this is an implied question, it does determine the usage and the meaning of the usage as employed. In the Greek language the total context in which the words are used is far more important than in English. When we seek to answer the implied question, the context clearly indicates sexual activity, and this thought, while not explicit in the context is without question implicit. Thus, it is my contention, in order to capture the total thought of the apostle in this instance and convey his full mind into English, it is necessary to qualify 'become'.

Thus, Paul begins with the emphatic negative "Do not become unequally yoked." In the Greek the implied thought is clear, but in English we are still given to wonder as to the mechanics of 'not becoming unequally yoked'. Therefore it is my contention, in order to bring out this implicit thought, which incidentally is within the bounds of acceptable definition according to Liddell and Scott, I feel it imperative to convey the implied thought of the mechanics brought forward in the context. As far as Biblical precedence is concerned, I direct your

attention to Genesis 5:32-6:1 or LXX 6:1-6:2, which states:

“And Noe was five hundred years old, and he **begot** three sons, Shem, Cham, and Japheth. And it came to pass when men **began to multiply** upon the earth, and daughters were born to them.”

The word ‘begot’ and the words ‘began to multiply’, are both translated for the word γινεσθαι (ginesthai), which is the present infinitive of the 2nd person, plural, present imperative γινεσθε (ginesthe). The word γινεσθαι (ginesthai) is translated dozens of times in the Septuagint as just ‘be’, but in these instances and in others it was translated according to context. Thus, we have more than ample precedence for seeking to bring forward the implicit thought in the phrase under question. I do agree with my honored colleagues that we should, as Aryan theologians, be very careful to maintain as literal a translation as possible. But I would suggest that the objective must be in translating into the English to capture the true thoughts as penned down by the apostles, and in my mind this includes conveying the implicit ideas, as well as, the explicit.

The primary objective of this is to raise racial consciousness in a world that has long been deceived by scholars who have taken the mark of the beast in their mentality and lent themselves to the genocide of the Aryan race through dishonest scholarly practices. I have never contended that the preliminary works published are the final word in scholarship, nor are they the scriptures written in

stone. For I am well aware that Aryan scholarship is still, at this hour, in its infancy and we are only now learning to crawl having taken the first step of escaping the great lies of Satan and his agents. Having considered all concerns on this important matter, I have directed to resolve this issue at this time by giving a more expounded endnote by way of explanation. I do not feel that italicizing 'through birthing' would be appropriate since I am in acceptable definition of the word γινεσθε (ginesthe). However, I do believe and agree that their concerns are quiet legitimate and will invariably surface again when the day comes for the Separatist Church of Jesus Christ to produce a translation of the New Testament. I would also say, I believe that there is much yet to be discovered from an Aryan theological point of view regarding the usage of those words lumped under the category of γινεσθαι (gignesthai).

### Note 5: 'ετεροζυγουντες— heterozugountes

Regarding the Biblical etymology of the word 'ετεροζυγουντες (heterozugountes) SRN 2086: Liddell and Scott: "To be yoked with an animal of other kind." Thayer: "yoked with a different yoke, of the union of beasts of different kinds, to come under an unequal yoke, to be unequally yoked, to have intercourse with idolaters." This word is from SRN 2218-ζυγεο (zugeo) and SRN 2087-'ετερος (heteros). 'Ετερος (heteros) means: Liddell and Scott: "The other, one of two, other, strange." Thayer: "another, one not of the same nature, form, class, kind; different." 'Ετερος (heteros) in the



Septuagint is many times interchanged with 'αλλοτριος which is a synonym of 'αλλογενες (allogenes). 'Αλλογενες (Allogenes) is a combination of 'αλλος (allos) which means 'other' and γενος (genos) which means 'race', thus meaning of "another race." One such instance is found in III Kings 9:9 where the Alexandrian text has 'ετερος (heteros) and the Vatican has 'αλλοτριος (allotrios). 'Αλλοτριος (Allotrios) is interchanged with 'αλλογενες (allogenes) several times. One instance is in I Maccabess 3:36. In the Septuagint 'ετερος (heteros) can simply mean 'other,' but we know that it means 'of another race' when it is translated for the Hebrew word "acher'.

From the Greek 'ετερος (heteros) and γενης (genes) we get the English word heterogeneous, which means "differing in kind or racial type, consisting of dissimilar ingredients or constituents." Γενης (genes) and ζυγεο (zugeo) are synonyms which mean to join, yoke, or breed. In this context we have translated 'ετεροζυγουντες (heterozugountes) *unequally yoked with those of a different race and nature*. The use of this word first appears in the LXX in Leviticus 19:19: "Ye shall observe my law: thou shalt not let thy cattle **gender with one of a different kind**, and thou shalt not sow thy vineyard with diverse seed; and thou shalt not put upon thyself a mingled garment woven of two." 'Ετεροζυγουντες (heterozugountes) is translated for the Hebrew words kilayim and for raba. Raba is what is translated 'gender with', or ζυγεο (zugeo) and kilayim is what is translated for 'with one of a different kind' or 'ετερος (heteros). The Hebrew word kilayim is translated in the KJV as 'mingled seed' in conjunction with raba in this



verse. It is abundantly obvious that the connotation presented in verse 14 which in reality is a prohibition that engulfs both sexual and social intercourse in the negative sense. As we have illustrated, the connotation is without question physical.

Thus, in the first instance, Paul's prohibition is a simple reminder of the law of racial purity and the emphasis is upon the prohibition of race mixing, but when Paul adds the word 'απιστος (apistos), (commonly translated as 'unbelievers', which is probably better understood as unpersuaded) he also prohibits **sexual and social** cohabitation with unregenerated White people. It would be wrong to eliminate the racial truth made abundantly clear from the Greek. It would be just as wrong to eliminate the prohibition against intercourse whether social or sexual with unbelieving Whites. Obviously the Apostle was using 'ετεροζυγουντες (hetero-zugountes), in the scientific sense of the word as it was used in the Septuagint, and because of its Septuagint usage, it clearly connoted Paul's negative attitude towards high-breed races or mongrels, as well as, other true races.

Thus Paul, by the usage of the concept compares and categorizes high-breed and lower races to animals. Moreover, this understanding of the interpretation of this fourteenth verse, was the historical understanding, not only of the Protestant Churches in time past, but also of the Catholic Churches. The evidence is clear that Paul definitely begins making explicit racial statements beginning with the fourteenth verse. As I have illustrated above, the Greek, that is to say the usage of the Greek, will not allow the physical connotations of this verse to be spiritualized away, as is the common

practice and the custom of Judeo Talmudic theologians at this time under the domination of Humanistic philosophy.

The primary principle, that is the motivation for seeking to justify the disregarding of the literal usage of the word, in my opinion is the underlying motivation for justifying universal salvation. The first problem with the concept is that it is Talmudic in origin and had nothing to do with the reality of the Aryan scriptures. The Jews and Gypsies have taught for more than 2000 years that all Jews will be saved, regardless of their conduct even in Judaism. The Catholic Church through the faulty translations of Jerome, who was deeply influenced by the Talmudic Jews in his work, also adopted the Babylonian concept of universal salvation (adding only the rationalization of purgatory as a qualifying rationale) the end product being even the ultimate salvation of Satan himself.

The Greek makes it clear that the apostles entertained no such notions. When we understand clearly that the prohibition against race mixing is a natural law of God set in motion to preserve the unique container of the Aryan man, who alone and only of all the other creatures and humanoid forms that inhabit this planet is endowed with the capacity to possess the Spirit or Mind of God bodily, then we understand clearly that mongrelization is the destruction of a unique vessel formed and created by the living God for a specific purpose. And so speaking from an Separatist Theological point of view, that which makes Aryan man unique is the capacity to be indwelled by the spirit of the living God, not necessarily the color of his container, or the humanoid composition of his physical being.

The color of our containers is an endowment for Aryan men to recognize one another and is a sacred natural law not to be transgressed or destroyed, but the emphasis brought forward by the apostles on this issue emphasizes the regenerating work of the Spirit of God upon chosen containers. In plain language, just being white does not make a person an Israelites or a Christian.

It is clear from the Genesis account that there were assimilable Adimac races created, but the capacity was only endowed in the Yahvehistic Adam who would become the spiritual Israel of almighty God. Moreover, universal salvation seeks to avoid the divine mandates that clearly impose a responsibility upon the Aryan man to fulfill his duty and purpose in this earth. And while there are many versions of the concept of universal salvation, it fundamentally, in every instance, is a rational for avoiding the responsibility of the divine mandates. We who have the mind of Christ have a responsibility for those of our race who do not have the indwelling Spirit of God, and from a legal point of view, all unregenerated Aryans are the wards of the regenerated. Moreover, wherein we have opportunity we must protect the weaker vessels. We must not adopt the Hindu Satanic Babylonian version of universal salvation, but rather we must fulfill the divine mandates, if not then all will perish, for it is certain that those who will grow up and mature to the measure and statute of Christ will be infused with that Holy Spirit of racial love and concern for the preservation of their race, and it is the mature that must always be concerned for the immature.

## Note 6: κοινωνία—koinonia

Regarding the word κοινωνία, herein translated 'sexual intercourse' in the context under question. As stated in the footnotes of the published translation, the definition is SRN 2842-κοινωνία (koinonia): Liddell and Scott: "communion, community, intercourse, **esp. sexual intercourse**, hence, belonging to, fitted for, or inclined to communion, communicative, social, sociable." The verse under consideration reads *"Do not through birthing become unequally yoked with those of a different race and nature or with unbelievers. For what communion does the law abiding have with law breakers? And what sexual intercourse does light have with darkness?"* Let us notice that the verse begins with the words 'do not through birthing,' as previously commented upon, this phrase sets the theme and the connotation Paul wishes to bring forth in the following aphorisms.

First, he brings forth the principles of the law this would connote, in the mind of any informed Israelite, all Mosaic admonishments against race mixing. Paul's reference to the law in the use of it in the question, "What communion does the law abiding or law keepers have with law breakers?" This phrase raised two streams of thought in the mind of the hearer, first, of course the explicit prohibitions under the administration of Moses, secondly, it raised the connotation of the way in which the law was broken. This invariably brought forward the imagery of sexual orgies sponsored by the love religions of the mystery cults upon the hills and in the groves. It was common practice for young girls to be taken to the temple and sacrifice

their hymen either to a statue with an erected penis, or in some case to a priest acting vicariously for the god. Thus, whenever Paul raised the issue of communion between the law abiding and law breakers, at the time he spoke these words they always carried sexual connotations in the mind of the hearers. This was just as true for the Israelite as for the Hellenistic Greek. Sexual activity was the great test of belief for the race mixing promoters of the love religions. And in passing I might add, in principle, nothing has changed. Martin Luther King employed this same reasoning in testing the faithfulness of his white female followers. And it is now the common practice of the love religions to demand social, and thereby inevitably sexual intercourse among so-called Christians.

Be that as it may, my specific point is, the sexual connotations by the phrase "What communion does the law abiding or law keepers have with law breakers?", thus the phrase emphasizes the mechanics of negative law breaking in the context. Now Paul says, "What sexual intercourse does light have with darkness?" It is my opinion that Paul is speaking facetiously although metaphorically. This statement is indicative, not only of daylight and darkness, but of white and mongreled races as well. It is an emphatic statement of principle that declares a marked difference between light and dark, white and black, whether of the physical manifestations of nature in the experimental world or in the phenomenon of race. It is therefore all inclusive and because of the use of *κοινωνία* in this contrasting principle coupled with the beginning of this statement that connoted procreation, it seems to me to be more than logical that the sexual overtones are continued in the statement of principle. The law



under consideration is specifically those laws having to do with procreation.

Thus, the sexual connotation is inescapable, moreover, it continues, for now he asks the question: What concord or common agreement or what things whether physical or of the nature of belief or actions, or held in common do the Anointed, the Christed spirit indwelled with the mind of Christ indwelling, have in common with the degenerated race manifested in the class of people called Belial? Again the emphasis remains upon the law regarding sexual activity of the lawless who at that time of history employed mulatto slaves as prostitutes or πορνεία (porneia).

## Note 7: Βελιάλ-Belial

SRN 955-Βελιάλ (Belial): Thayer: "worthlessness, wickedness." The Zondervan Pictorial Bible Dictionary: "an epithet of scorn and disdain that appears frequently throughout the OT, either as such or in its associate variation, 'Son of Belial'. The term implied 'reckless,' 'lawless.' The word also came to be used as a synonym for 'vain fellow' or 'fool,' a 'good for nothing.' Nabal receives such a description from the lips of Abigail, his wife. The Apostle Paul employs the term once where Belial stands as opposed to Christ, thus approaching the diabolical status of antichrist. In this later usage it is frequently employed by Jewish Apocalyptic writers for both Satan and antichrist." The importance of this word and concept becomes clear, when we realize that Paul contrasts it with the word Anointed or Χριστός (Christos). Throughout the history of Israel there has always been a strand of incorrigible



white people who appear to have been born as bastard slips, without the inherent capacity to contain the Spirit of the Living God. Archibald Henry Sayce said:

“It will be seen that the tribes and cities of which Canaan is said to have been the father were related to one another only geographically. The blond Amorite and the yellow-skinned Hittite of the north had nothing in common from a racial point of view either with one another or with the Semitic tribes of Canaan. Geography and not ethnology has caused them to be grouped together” (Races of the Old Testament p. 92-93, Archibald Sayce). “Even in Biblical times the Jewish race was by no means a pure one. David, we are told, was blond and red haired, which may possibly indicate an infusion of foreign blood. At all events he surrounded himself with a body-guard of Cherethites or Kretans, and among his chief officers we find an Ammonite, an Arabian, and a Syrian of Maachah. The ark found shelter in the house of a Philistine of Gath, and one of the most trusty captains of the Israelitish army, whose wife afterwards became the ancestress of the kings of Judah, was Uriah the Hittite” (Races of the Old Testament, p 115-116).

It is clear that Sayce's humanistic view of history caused him to fail to correctly analyze the facts. However, his work does serve to illustrate that the Middle East, in its earlier history, was predominantly Aryan or of Aryan strands. This better explains a portion of the mixed multitude that followed Moses from Egypt, and suggests the true Adimacs to have

been the red-headed race, but had intermarried with assimilable races, of the blond heads and brunette strands of the Aryans. Be this as it may, it is clear that the Negro had little if any effect upon the racial strands of ancient times except to be used as weapons of war of the Babylonians from the time of the first recorded racial war of secular history between the Adamites and the Blackheads of Ancient Babylon.

Thus, the Old Testament evidence strongly suggests by implication that there have been throughout the history of Israel a bastard slip incorrigible element of Whites, who although white in physical appearance and of assimilable racial streams, were in their nature without capacity for the understanding of higher Aryan morality. They were the dregs of society, the white-trash of their era, who were reasoned to have been infused with the blood, or to be the sons of Belial. This phrase became a euphemism for such people. Thus, it becomes important to establish the origin of this common euphemism. "So it is in the Vatican and the majority of MSS., and in many early ecclesiastical writers. Beliar is from the Syriac, literally signifying that which profits not, but injures, and is rendered in the Peschito-Syriac by the word Satan," (The Emphatic Diaglot, Page 613).

I would add that by the time of the Apostle Paul, a true account of history would more than justify the conclusion that the Apostle Paul employed the word in connection with contemporary race traders. It should be born in mind that the word Belial was a word of Hebrew origin employed by the school of Pharisees, in other words it was a traditional Pharisitical concept and designation which would

have been understood by any Israelite familiar with Pharisaical theology. When we seek to ascertain the meaning of the word as generally understood traditionally, we find that in the Septuagint, this same word translated Belial, in the Masoretic text, was translated by two different Greek words in the older Septuagint. Of the occurrences of Belial in the LXX, it was translated by two Greek words, λοιμος (loimos), and παρανομια (paranomia). Their meanings are: Λοιμος (loimos): Liddell and Scott: "a plague, pestilence, any deadly disorder, a plague, pest." Παρανομια (paranomia): Liddell and Scott: "the character and conduct of a παρανομος (paranomos): transgression of law, of decency or order, loose and disorderly habits." Παρανομος (paranomos): Liddell and Scott: "contrary to law and custom, unlawful, illegal, and generally, unjust, violent, cruel, οργη [orge], δακος [dakos], illegality, proposing unconstitutional measures." Δακος (Dakos): Liddell and Scott: "an animal of which the bite or sting is dangerous, a snake, any noxious animal, a beast of prey, a bite or sting." Οργη (Orge): Liddell and Scott: "natural impulse or propension, the character or disposition as resulting from impulses, the disposition, nature, heart, a mind diseased, dispositions, anger, wrath, a passion." It seems clear that our writers of these Greek definitions did not consider race mixing as a transgression of the law of God, for such a prohibition is clearly absent. It becomes very obvious that the efforts of the translators of the Masoretic text sought to conceal and hide this concept through rendering the words the 'Sons of Belial', and for that matter have led many people to believe that the concept designated a family name rather than a term for lawless race mixers and

degenerates. This was no doubt willful deception calculated on the part of the Masoretic Jews to further aid in deceiving the White Christian nations.

The Septuagint is far superior in its rendering the concept as: "Evil men have gone out from you, and have caused all the inhabitants of their land to fall away, saying, Let us go and worship gods of other races, whom ye knew not" (Deuteronomy 8:13). When we understand that sexual acts were part of the devotional acts of these false religions, then and only then do we begin to understand the true meaning of these words. This clearly connected the concept to race traders who follow false, humanistic religions, and we find this etymological pattern to be consistent throughout the Old and New Testament, though Paul only used the word once in the New Testament, and that is in the context under consideration. Thus, we conclude that the concept consistently carries with it the connotations: lawless, race traders, practitioners of false religion, insane in mind, corrupters of true government, self hating race traders, and it is clear that this was Paul's understanding of the concept in 2nd Corinthians, chapter 6.

### Note 8: ακαθαρτου—akathartou

Regarding the word SRN 169-ακαθατος (akathartos): Liddell and Scott: "unclean, uncleaned, **filthy in body**, or mind, unpurified, unatoned, not fit for cleansing." Bauer: "impure, unclean, impure things, impurities of vices." This word is a combination of the negative α (a) and καθαρος (katharos), thus being the opposite of καθαρος (katharos) which means: Liddell and Scott: "clean,

pure, spotless, clear, open, free, cleanhanded, pure, clean, free from guilt or defilement, pure, **unmixed**, bright, clear, pure, **unadulterated**, without blemish in its kind, spotless, faultless, **to be of pure blood.**" **Κακος** (kakos) is a synonym of **ακαθατος** (akathartos), which means, Liddell and Scott: "bad, evil, **bad in its kind, bad by birth**, bad, low, mean, vile." Thus, since **ακαθατος** (akathartos) is the opposite of **καθαρος** (katharos), then **ακαθατος** (akathartos) means 'of mixed blood, adulterated, a mongrel.' In this context, 2 Corinthians, chapter 6, verse 17, we have in the literal Greek the phrase, '**και ακαθατου μη απτεσθε** (kai akathartou me aptesthe)' which in that actual order of the words reads 'and (**και** [kai]) an impure in blood (**ακαθατου** [akathartou]) not (**μη** [me]) have sexual intercourses (**απτεσθε** [haptesthe])' which we translated in our translation 'and do not have sexual intercourse with an adulterated mongrel.' **Ακαθατου** (Akathartou) is the genative case, singular, neuter, and **απτεσθε** (haptesthe) is the 3rd person, plural, present, imperative, middle voice. In the Greek, before words such as **ακαθατου** (akathartou), if it is not preceded by a 'the', then 'a' is always used.

The Greek did not have an 'a', it was only implied, much the same is true with the German language. For example, if we said 'der Wagen' or 'the car' then it would mean a specific car, if we just said 'Wagen', then it would mean any car in general speech, translated 'a car.' The 'a' is implied by the absence of the word 'the.' In Greek if we say '**ος Θεον** (hos Theon)' or 'the God', then we would be specifically in reference to the God of the Bible. If we say just '**Θεος** (Theos)' or 'god' then we are in reference to the concept of 'god' in general or



'deity' and should be translated 'a god.' In our context under discussion, the 'mongrel' is spoken of generally to be inclusive of all impure blooded mongrels, and it should be translated 'a mongrel' because it is absent of ος (hos) or 'the' and is not in reference to a specific mongrel, but all mongrels in general. When used in conjunction with απτεσθε (haptesthe), we have the clear implication of sexual intercourse, though not specifically stated because the word απτεσθε (haptesthe) primarily connotes a prohibition against touching or tactile contact and specifically of sexual or carnal relations with any unclean polluted thing either in the physical sense or in the moral sense of ideas.

When used in conjunction with the clearly physical mongrel, the inescapable conclusion is one of a prohibition against not only of the sharing of polluted and impure ideas and religious concepts but of participation or sharing in sexual intercourse, especially where the context makes reference to mystery cult. The prohibition in this instance is all inclusive, engulfing social, and all physical contact. It is therefore an emphatic statement. It is clear that our humanist Talmudic theologians and so-called Greek authorities have purposely hidden this truth from the Aryan people by failing to render a full and complete definition for the word ακαθαρτος (akathartos). There is no question as to the full meaning when clearly compared to its antithesis or exact opposite. Moreover, in the context under discussion, it presents more than ample proof of these facts.

Let us return for a moment to consider απτεσθε (haptesthe).



We have translated αἰσθη (hapesthe) as 'sexual intercourse.' It is defined as SRN 680-haptomai: Liddell and Scott: "to fasten, fasten to or on, fix upon, engage with, to fasten one's self to, to touch, to have intercourse with a woman, to come up to reach, overtake." Bauer: "to touch, take hold of, someone, of intercourse, touching." Analytical Greek Lexicon: "to bring in contact, to have intercourse with, to know carnally." Thayer: "of carnal intercourse with a woman or cohabitation." Some examples as used in the Septuagint are as follows.

"But Abimelech had not **touched** (αἰσθηαι [hapesthai]) her, and he said, Lord, thou wilt destroy an ignorantly sinning and just nation? Said he not to me, She is my sister, and said she not to me, He is my brother? With a pure heart and in the righteousness of my hands have I done this. And God said to him in sleep, Yea, I knew that thou didst this with a pure heart, and I spared thee, so that thou shouldest not sin against me, therefore I suffered thee not to **touch** (αἰσθηαι [hapesthai]) her," (Gen. 20:4-6).

Here it is interesting to observe that Abimelech protested his innocence in much the same way men do today who are accused of having had sexual relations with a woman. Today, men still say "I never touched her." The following is another usage:

"But the fruit of the tree which is in the midst of the garden, God said, Ye shall not eat of it,

neither shall ye **touch** (απτεσθαι [haptesthai]) it, lest ye die,” (Gen 3:4).

In this verse the use of the word is most interesting as employed in the Septuagint, because it clearly tells us that the admonition was not to have sex with the tree in the midst of the garden. The word tree is translated from ξυλου (zulou) which I understand to have been used meta-phorically as a racial nation as Biblically defined in Ezekiel, chapter 31. This is a clear case where the Septuagint is seen to be superior to the corrupted Masoretic text, and it tells us clearly how the Hebrews understood this account 270 years before Christ. The three occurrences above are not the word απτεσθε (haptesthe), but are απτεσθαι (haptesthai) which is the present infinitive, middle voice of απτεσθε (haptesthe). The word απτεσθε (haptesthe) is in the Septuagint only once, and this is where Paul quoted verbatim, as most scholars agree, which should be translated:

“Depart, depart, go out from thence and do not have sexual intercourse with an adulterated mongrel, go ye out from the midst of her, and separate, mark off your boundaries and cast them out of your society, you that bear the vessels of the Master,” (Isaiah 52:11).

The actual Greek for this verse is as follows, with 2nd Corinthians 6:17 following that, and with the parts Paul quoted bolded.

Isaiah 52:11:

Αποστητε, αποστητε, εξελθατε εκειθεν, και  
ακαθαρτου μη απτεσθε, εξελθετε εκ μεσου αυτης,  
αφορισθητε οι φεροντες τα σκευη Κυριου.

## II Corinthians, Chapter 6:

Διο εξελθετε εκ μεσου αυτων και αφορισθητε,  
λεγει Κυριος, και ακαθαρτου μη απτεσθε.

Thus, in the context under discussion in this article, there can be no question to a reasonable Aryan man that we have correctly translated απτεσθε (hapesthe) as sexual intercourse. The clear significance of Paul's direct quotation from Isaiah 52:11 is indicative of the fact that the Galilean Christians continued to be the true representatives of the true principles of Yahvehism. Paul understood clearly that the Hebrew Aryans were engaged in racial warfare.

# GREEK PRONUNCIATION KEY

<u>Greek</u>	<u>Name</u>	<u>Pron.</u>	<u>English</u>
A a	Alpha	Short 'a' as in <i>alarm</i>	a
α		Old-style character.	
αι		'ae' in proper nouns such as <i>Cæser</i> , 'ai' in common words, always pronounced as in <i>Cæser</i> .	æ or ai
αυ		<i>Sow</i>	au
B β	Beta	<i>Baby</i>	b
Γ γ	Gamma	<i>Begin, Go</i>	g
γγ		<i>Angle</i>	ng
γκ		<i>Rink</i>	nk
γξ		<i>Banks</i>	nx
γχ		<i>Nick</i>	nch
Δ δ	Delta	<i>Standard</i>	d
δ		Old-style character.	
E ε	Epsilon	Short 'e' as in <i>Met.</i>	e
ει		<i>Ray</i>	ei
ευ		<i>Fury</i>	eu
Z ζ	Zeta	<i>Adz</i>	z
H η	Eta	Long 'e' as in <i>Me.</i>	e
ηυ		<i>Youth</i>	eu
Θ θ	Theta	<i>Thing</i>	th
ϑ		Old-style character.	
I ι	Iota	<i>Sin</i>	i
		'J' in proper nouns when followed by vowel.	
K κ	Kappa	'C' in proper nouns, 'k' in common words. <i>Greek</i>	c or k

Λ	λ	Lambda	Light	l
M	μ	Mu	Match	m
N	ν	Nu	Night	n
	νπ		Mop	mp
	νβ		Mob	mb
	νφ		Muffin	mph
	νκ			gk
	νγ		Ragged	gg
	νχ			gch
	νλ		Lead	ll
	νμ		Mad	mm
	νρ		Red	rr
Ξ	ξ	Xi	Packs	x
O	ο	Omicron	Short 'o' as in Shop	
	οι		œ in proper nouns, oi in common words.	œ or oi
	ου		Joy Food	ou
Π	π	Pi	Park	p
P	ρ	Rho	Robe	r
	ρρ		Arrow	rrh
Σ	σ	Sigma	Sir	s
	ς		Final form.	
T	τ	Tau	Tin	t
Y	υ	Upsilon	Under	u
	υι		Sweet	we
Φ	φ	Phi	Fine	ph
	φ		Old-style character.	
X	χ	Chi	Khan	ch
Ψ	ψ	Psi	Maps	ps
Ω	ω	Omega	Long 'o' as in Rope.	o
`		Rough Breathing	Written over or on the left side of a vowel or diphthong, pronounced as English 'h', as in <i>ἄτ</i> pronounced 'hat.' Also	h

can go with the letter ρ  
to make the sound 'rh'  
as in *Rhode* Island.

Smooth      Written over a vowel or  
Breathing   diphthong, and is not  
pronounced or transliterated.

<u>Greek</u>	<u>Arabic</u>	<u>Greek</u>	<u>Arabic</u>
α'	1	ν'	50
β'	2	ξ'	60
γ'	3	ο'	70
δ'	4	π'	80
ε'	5	ρ'	100
ς'	6	σ'	200
ζ'	7	τ'	300
η'	8	υ'	400
θ'	9	φ'	500
ι'	10	χ'	600
κ'	20	ψ'	700
λ'	30	ω'	800
μ'	40	,α	1000



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